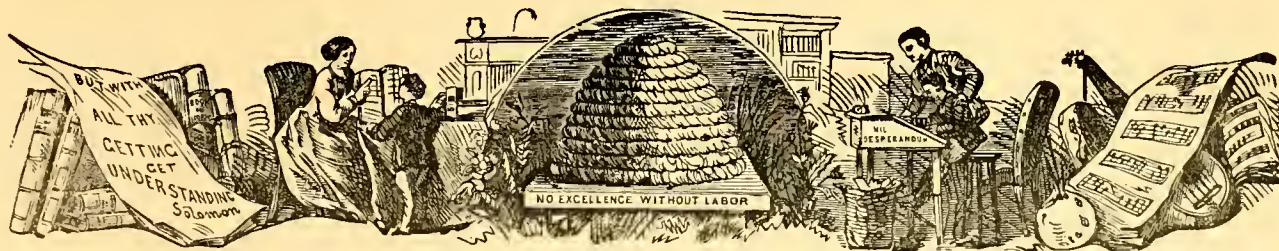


# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XV.

SALT LAKE CITY, JANUARY 15, 1880.

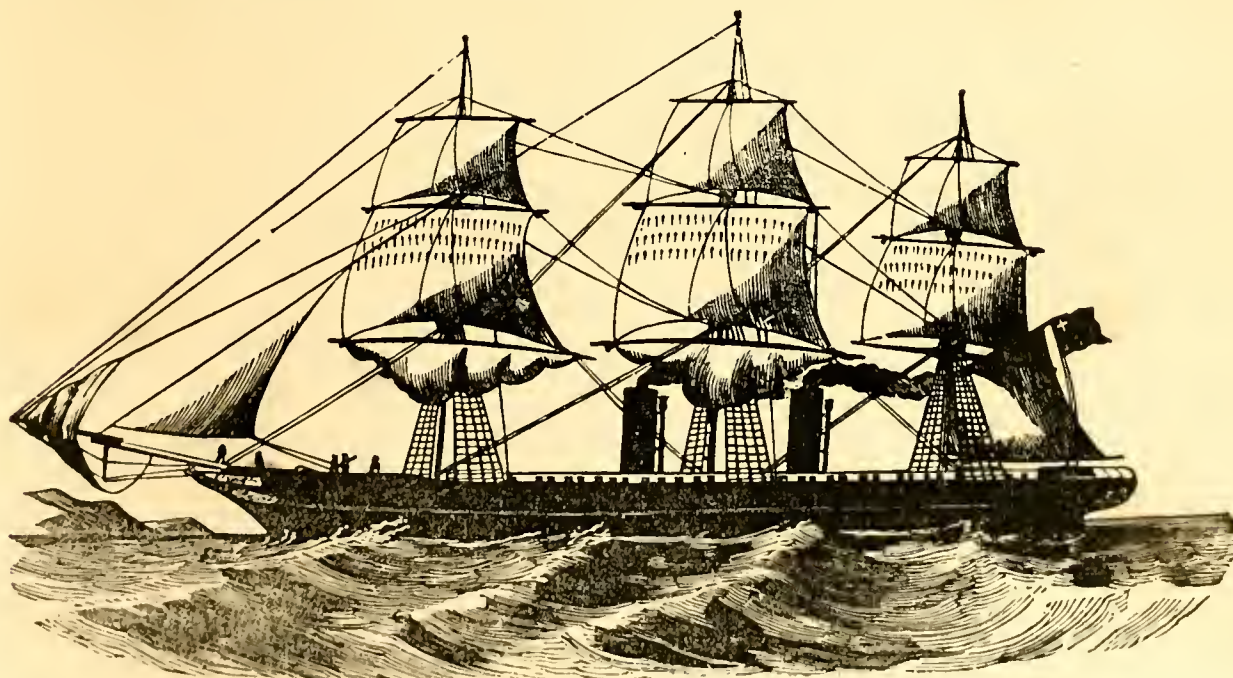
NO. 2.

## THE ATLANTIC STEAMERS.

THIRTY-FIVE years ago the voyage across the Atlantic was looked upon with dread, when contemplating the dangers, real and imaginary, and the long, tedious weeks to be passed cooped up in the limited cabin of the sailing ship. During the past quarter of a century, how marvellous the change! Not in regard to the danger, for this has, in reality, augmented; but in the comfortable, commodious and luxuriant arrangements provided for the passengers' ease and pleasure; and in the great speed attained by the change from sail to

Indies, and along the coast north and south. As many as eight and ten of these huge vessels leave this port on the same day.

When we take into consideration that each vessel consumes from ninety to one hundred and twenty tons of coal every twenty-four hours, and the cost of a trip out and home averages from twenty-five to thirty thousand dollars, we get an idea of the capital invested and the business involved in this ocean traffic.



steam, reducing the trip in point of time from weeks to days, and with a regularity throughout the year that is astonishing. To bring about results of this kind has required the highest point of skill in naval science; a skill hardly realized by the public generally.

Associated with the port of New York, and connecting it with the principal commercial centers of the globe, are over one hundred first-class ocean steamers, forming lines running to England, Scotland, Germany, France, Brazil, the West

The European lines look to three sources for remuneration and profit: regular passengers, emigrants and freight. Different lines depend upon or make a specialty of one of these elements, using the others as subordinate sources of revenue. By one or two of the lines, however, the three are equally and fully represented and depended upon.

At the head of this list stands the Williams and Guion line. This company owns four or five first class iron steamers, averaging over three thousand five hundred tons each, and

commanded by officers, most reliable and experienced in ocean steam-navigation. Their vessels are celebrated for their sea-going qualities. They carry the United States mails; and advertize that not a single life has been lost in thirty years, through fault or failure on their part, that has been entrusted to their care.

It is this line also that is principally patronized by the Latter-day Saints in their transit to and from Liverpool, either as emigrants or missionaries. It is one of the ships of this line, the *Wyoming*, I will attempt to describe for the benefit of my young readers, some of whom will doubtless in time be called upon to cross the mighty deep, and should therefore prepare themselves before starting, with a little knowledge of the modes of transit.

By all means, secure a cabin or saloon passage, and go on board in time to properly care for your luggage; arrange your state-room, and get a general idea of the plan of the ship. In making this survey you will be impressed with the massiveness and solidity of everything: high bulwarks; guards and braces; ponderous blocks and tackles; lifeboats, doubly secured and hoisted; the heavy bolting and bracing of funnel and stacks; the intricate and interlaced rigging, with the massive masts and yards of iron; all bespeak preparation for an encounter with "dirty" weather and heavy seas.

As the hour for departure draws near, the decks become crowded with leave-taking friends and luggage, through which the busy crew rush, pull and haul, and it becomes difficult to hear, or make way through the throng. Finally the ship's bell rings, and "all ashore!" is shouted; the leave-takings become general, some in tears, some with laughter; the big bridge is hauled ashore, the ponderous machinery starts, and the great ship slowly moves away from the pier, amid the waving of handkerchiefs, and the huzzas and good byes of those ashore and on board. The ship glides on gradually, with accelerating motion, and soon gains her proper speed, leaving friend, pier and spire unrecognizable in the distance.

About "mid-ships" of the vessel is situated a house, twenty-five or thirty feet long, and fifteen feet wide. This is partitioned; the after part, called the "social hall," is used as a smoking room by the gentlemen; the forward part has rows of cushioned seats around three sides, and is used by the ladies when the weather is too boisterous on the deck.

But the major part of the building is really erected as a protection to the companion way—the stairway leading down to the saloon, or main cabin. The saloon serves the purpose of dining-room, drawing-room, study, parlor, and, to a very great extent, the invalid ward of convalescent sea-sick passengers. Two rows of tables extend through the center of this—the largest portion of the ship appropriated for the passengers. It is some fifty feet long, and thirty feet wide, with elaborate decorations and fittings; the side boards glittering with the silver plate, and the racks glistening with varied and elegant cut glass-ware. A piano occupies the after part of the saloon, and, on the *Wyoming*, swinging from the cross-beams of the transom lights are, head, are flower pots suspended by wire, out of which grow ivy, moss, ferns, and a variety of beautiful flowers.

Although the saloon answers for so many purposes, the great gathering place is at meals. We eat eight o'clock, a. m., you have breakfast, and, for the accommodation of those who are not very early risers, it is kept spread until half past nine or ten o'clock. At one o'clock, p. m., you are summoned by bell to lunch, which usually consumes an hour; but the grand assembly is at six o'clock, when dinner is served, which

requires two hours at least to go regularly through the proper course of fish, flesh, fowl, etc. When the weather permits, towards the last of the voyage, the piano is brought into requisition, and the evenings in the saloon pass very pleasantly. From the sides and after part of the saloon you enter your respective state rooms. These little rooms are about six by eight feet, and are fitted to be occupied by two persons each, all having two bunks or berths on one side, and a lounge on the other; also washstand, comb and brush racks, mirror, and other little conveniences for the toilet.

At the foot of the stairway on the port side, is the ladies cabin, a small apartment, exclusive and retired, where the ladies feel free and unrestrained, and can dispense with that exactness in dress and decorum required when associating with the other sex, in the great saloon.

Ascending the stairway, and emerging from the companion way, you turn aft to the "social hall," or smoking room. It is about fifteen feet square, and is elegantly fitted up with tables and lounges, and is really the most popular and best patronized apartment on the ship, and this mainly from its situation on deck affording ample protection from the chilling winds, with good ventilation and relief from the disagreeable smells that pervade most vessels between decks.

Proceeding forward from the companion way, we pass, first, the "booby" hatch, secured over the main hatchway for the convenience of steerage and intermediate passengers; then the transoms, through which light and ventilation penetrates the engine room. A glimpse through the dimmed glass reveals but faintly, the huge machinery, whose vibrating thump, thump sound, day and night, from the time the pier is left, as regularly as the pulsations of a human heart. Forward of the transoms is the captain's cabin, outwardly in size and appearance similar to the building over the companion way. Here is certainly the most important part of the ship. In its interior are the barometers, indicating the approach or the breaking up of storms; the chronometer and sextant, daily in use to determine the ship's position; the thermometer, and pendulum and charts; and above all the captain himself, deep in thought and concern for the safety of his vessel, that all the while goes plunging through fog and rain, and sleet and mist, day and night, without one moment's repose.

One can imagine the knowledge required of winds and currents, rocks and shoals, and all, in fact, that is gained through long years of experience, and needed for the safety and guidance of the vessel.

Stretching across the entire width of the ship, and crossing the top of the captain's cabin is the bridge. Here are compasses, and telegraphic communications with different parts of the vessel, and here, night and day, from the beginning to the close of the voyage, are stationed officers always on the alert, and whose vigilant eyes never neglect to notice the slightest change of sea, sky, or water, or what is transpiring around them. At night, a large lantern is hoisted at the fore-mast head, just forward of the bridge, the bright light of which sends its rays far over the sea. A green light also burns during the night on the starboard side of the bridge, and a red light on the port side. A few steps forward of the bridge, and we are on the *forecastle*, appropriated to the sailors, and the immense anchors lashed and chained and bolted to the deck.

Aft of the smoking room, we have a flush deck to the right and left of the transoms. Here the cabin passengers promenade, play shuffle board and juggling, and try to enjoy themselves generally.



Stewards are on hand to answer and supply your wants; officers are courteous and affable: indeed, every thing is studied to make you comfortable, and give you pleasure. Many persons are surprised when they learn that the course of the steamer, during the greater part of the first half of the voyage from New York to Liverpool, is northward, across the great banks of Newfoundland; but if they examine the maps, or, better still, a globe, they will easily understand why it is so.

This first half of the voyage is also generally the most unpleasant. This is caused by the gulf stream, a current of warm water, fifty miles wide, flowing northward over the banks of Newfoundland, and there meeting a counter-current flowing down from Baffin's Bay, which pours into it a stream of icebergs and ice-cold water, creating a perpetual succession of fogs, mists and driving rains, with gales and squalls which, together with the sea-sickness usually experienced, makes it very disagreeable; but on the fourth or fifth day out, when this sickness leaves you and the weather becomes favorable, the voyage is more enjoyable.

You cannot read much at sea, principally because there is so much going on around you to distract your attention from your book. You cannot, without difficulty, write at all. But in conversation and observation the days slip pleasantly by; and, as you approach nearer and nearer to the shores of Great Britain, you forget the little inconveniences and rough weather you have passed through: And when the bold shores and green bluffs loom into sight, you at once feel that for all risks and dangers encountered you will be amply rewarded in the glorious sights and scenes opening up and in store for you.

G. M. O.

## THE THREE ERAS.

BY HANNAH T. KING.

(Continued.)

THERE is another important duty you have to perform; I mean your duty to your parents. You cannot expect a blessing if you neglect the great command, "Honor thy father and thy mother." It is the only one to which a blessing is promised—long life. We read that our Savior, as a child, was "subject unto his parents," which, though penned with the sublime brevity of scripture, is an epitome of filial duty; and even in the last mighty trial, in the agony of the most horrible death, He remembered His mother—the bitter trial she was called upon to endure—so bitter, that scripture represents it as a sword passing through her soul: her future wants, and the support and sympathy she would require. All this was remembered by the expiring Redeemer. When the guilt of a whole world was laid upon Him, when the light of His Heavenly Father's countenance was withdrawn, even from Him, yet amidst it all, He remembered a grief-stricken woman, even His beloved mother. Take then the Savior in this, as in every other instance, as your standard, your bright example.

As brothers, you have great duties to fulfil, particularly towards your sisters. Though you are yet but boys, begin to look upon yourselves as their protectors and defenders; be kind and polite to them, exercise towards them that true politeness which springs from the heart; be ready at all times to render them any little service in your power; and defend and support them when they require assistance. Your arm at present may not be very strong, but your tongue will,

perhaps, render more effectual aid. Spurn the habit which some boys have of speaking in a sneering, disparaging manner, of girls. Never speak of them at all unless called upon to do so by circumstances, and then let it be in such a manner as will become the future man.

In a manly and generous bosom, the weaker party, of whatever genus, will always call forth consideration and sympathy, in whatever station it is found. "The poor beetle which we tread upon, in corporeal suffering feels a pang as great as when a giant dies." Think of this and you will not often offend in this way. It is said "the child is father to the man;" if so, how circumspect you ought to be, that the future man may not have to blush for the follies of his childhood!

(Dinner ended—all seated round the table.)

MAMMA.—"Now Georgiana, let us have the dessert you have been so busily preparing all the morning—the birthday cake, and all the good things you can heap upon the table, suitable for boys and girls and a birthday feast. Now boys, politely help your sisters and yourselves, and enjoy the good things and be happy. Well, now what shall we talk about? Suppose, as we are getting to be old folks, we talk about our prospects in life. Come, boys, let us hear what you intend to be; it is high time you began to think about it now."

TOM.—"I mean to be a farmer; I am sure my father would not like me to be anything else, and as I am his eldest son, he will look to me for assistance. Old Derinford Dale would be lost, indeed, without its "king," for it has been in the possession of my father's family for three hundred years! Besides, I love a farmer's life; it is more independent than any other business, though it is true he has to work hard in these days to keep the wolf from the door; still, with all you can say against it, there is much to recommend it—at least I think so—so I'm settled in that respect."

MAMMA.—"Hark at the old farmer! He's made quite a speech, and like a true one, he did not forget to grumble a little. Well, Tom, I am like you; I like a farmer's life. Their concerns are not muddled in a corner like the city tradesman, with perhaps a small store and contractor's warehouse; but the farmer's concerns spread themselves out in a pleasant amplitude both to his eye and his heart; his house stands in its own stately solitude; his offices and outhouses stand round extensively, without any stubborn and limiting contraction. His acres stretch o'er hill and dale; there his flocks and herds are feeding; there his laborers are toiling. He is king and sole commander; there he lives amongst the purest air, gardens wet with purest dew, and humming at noontide with bees, and hundreds of rejoicing voices of birds and other creatures are heard; and winds blowing to and fro, full of health, and life, and enjoyment."

ALL THE BOYS —"Hurrah for the farmers!"

MAMMA.—"Come, girls, we'll wave our handkerchiefs, for I'm sure our hearts respond to that."

EDIE.—"Aunt, I must be a farmer; don't you think I should make a good one?"

MAMMA.—"Your Uncle would tell you better about that; ask him."

(To be Continued.)

EXCELLENCE in art, as in everything else, can only be achieved by dint of painstaking labor. There is nothing less accidental than the painting of a fine picture, or the chiseling of a noble statue. Every skilled touch of the artist's brush or chisel, though guided by genius, is the product of unremitting study.

Smiles.

## A DIALOGUE.

*Between Father and Son.*

SON.—Father, I should like to hear a little more about the atonement of Jesus Christ.

FATHER.—Very well. What do you wish to know?

S.—Why was an atonement necessary?

F.—Justice requires, when a law is broken, that punishment follow, or an adequate atonement be made. Justice requires that punishment follow transgression of the law of God. Transgression separates the transgressor from his God; and in the first transgression man was driven out of the garden of Eden, and God withdrew His presence. Man and beast and the earth were laid under a curse. Now, as sin or transgression separates man from his God, how is man to be reconciled to his God and regain power over death, and be readmitted into the presence of God?

S.—I do not know. How can it be done?

F.—Through the atonement of Jesus Christ.

S.—In what way?

F.—Jesus became the intercessor or mediator between God and man, and through Jesus a way was provided whereby man could become justified before God and become reconciled to Him. Hence man can only approach God in the name of Jesus Christ, for that is the only name given whereby man can be saved from sin and the full punishment thereof. Thus you will see why all we do in serving God is done in the name of Jesus Christ; and all our prayers to God are presented in that name, because man, of himself, having transgressed the law and become separated from God, cannot approach God again except through a mediator, who voluntarily takes upon himself the punishment due, in justice, for transgression.

S.—Why must the mediator be voluntary?

F.—Because justice cannot require one man to bear the sins of another. The mediator must also be an innocent person.

S.—Why?

F.—Because a guilty person would be subject to the punishment for transgression, and could neither redeem himself therefrom nor redeem others, nor mediate or intercede for them.

S.—Was Jesus innocent?

F.—Certainly. He was without sin; and when He suffered death for the sins of the world, having taken upon Himself the punishment of those sins, He thereby made an atonement therefor, and opened up a way by which man might stand justified before God. Hence the saying that Jesus is our justification before God. We are justified, not through anything we do or could do, but through the mediation, suffering, and death of Jesus Christ. Hence the saying also that we are bought with a price, even the precious blood of Christ, the law being satisfied with His atonement, and the transgressors consequently being entitled to forgiveness or pardon.

S.—We owe a great deal to Jesus Christ, then.

F.—Certainly. We owe everything to Him—our lives, our hopes of salvation and exaltation in the presence of God, and of eternal happiness with Him.

S.—Then we ought to love Jesus, accordingly.

F.—Most assuredly; but with all our love we can never repay Him, because He procured for us that which we could never have procured for ourselves. All that we had could not have purchased us salvation from sin nor reconciliation with God. Hence, the atonement of Jesus Christ is the bond of love which will bind together in love all the redeemed to all eternity. For they are not their own, but His, He having purchased them, as it were, from the power of death, by virtue of His subjecting Himself, on their account, to suffering and death, which are the punishment of transgression.

Kind hearts are the gardens,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits.

## TEMPLES.

BY DANIEL TYLER.

*(Continued.)*

ALL of the different quorums of the Church met separately at convenient places, girded themselves with towels, after the pattern of Jesus, and washed each other previous to entering the house of the Lord. In the temple their feet were washed by the presidents and counselors of their quorums; and so filled with the Holy Ghost were those who washed the feet of others that they were constrained to pronounce great and glorious blessings upon their heads while thus engaged.

Then came the holy anointing, by the same presiding officers, a full account of which will be found in the fifteenth volume of the *Millennial Star*, in the history of Joseph Smith.

It would occupy too much time to delineate all the particulars here. Many had great and glorious visions. Some prophesied great blessings upon Israel and terrible calamities upon the wicked, especially the mobs who had driven the Saints from Jackson County, Missouri. I well recollect Elder Jedediah M. Grant, a mere youth just merging to manhood, said, "many of them would die on the prairies, ravens and buzzards would pick out their eyes and dogs would gnaw their bones, which would bleach on the plains." This was literally fulfilled during the great gold excitement from 1849 to 1852. The cholera raged among them, and many were left along the Platte River, without being buried, while others were so slightly covered that the wolves unearthed and drew them out of their graves.

I recollect very vividly that Elder Erastus Snow, then a lad about seventeen years old, and now one of the Twelve Apostles, arose and prophesied on his own head that he would fish out Israel in the United States, traveling from State to State, after which he would cross the great Atlantic Ocean and fish them from nation to nation, he would then return, and with the Saints go west of the Rocky Mountains, where he would hunt Israel from the vales, dells, caves and dens of the earth, and bring them to a knowledge of the true gospel.

I need not tell my young friends that these mere boy's predictions, if Brother Snow will allow me the term, have been fulfilled to the very letter; they know it for themselves. Elder Snow's labors abroad and presidency over and labors in the southern mission are living witnesses of the fact that he spoke as he was moved upon by the Holy Ghost.

These endowments were previous to the dedication of the temple. We will now return and say a few words about the dedication prayer.

That prayer was given to the prophet Joseph Smith by revelation. He was inspired to quote from a former revelation thus: "Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning by study, and also by faith." This revelation was given to the Elders, but will apply to all Saints. I hope my young brethren in particular will heed this command, as they will in a few short years receive the holy priesthood. They will always find the best books in the Sabbath schools.

I intended to write several more articles on the endowments, but I will leave them for the present, and in my next speak of the Nauvoo Temple.

*(To be Continued.)*

PRESENT idleness bespeaks future want.



## Biography.

### JOSEPH SMITH, THE PROPHET.

(Continued.)

EVERY effort was made by the enemies of the Saints, after the *Expositor* was declared a nuisance, to fan the flames of persecution and to form combinations to drive and exterminate them. In some parts, they threatened to drive or kill every Latter-day Saint who did not deny the faith and cease to believe that Joseph was a prophet of God. They also threatened to use violence to those who were not Latter-day Saints, if they did not take up arms to help them drive the Church out of the country. Those whom they could not persuade to join them in their schemes, they tried to frighten by their threats. They told men of this class that they must join them, or leave the country, or give their arms to them. One of the leading spirits of this work of persecution was one Levi Williams, a colonel of militia, and a Baptist preacher. With all his pretensions to religion, he was a great villain. Robbery, house-burning, murder and every other act of violence, he thought perfectly right, so long as the Latter-day Saints were the victims. To accomplish the destruction of the Saints, he was willing to adopt any measure, however wicked or violent. There were many others who were like him. They acted upon the idea that it was no disgrace to shoot a "Mormon;" that he had no rights which they should respect. Where they had the power, they were very violent and abusive; but they were always careful to have the largest number on their side when they made an attack on any person or settlement. They visited individuals and those who lived in small settlements, because they were not afraid of meeting equal numbers to resist them. As soon as the help which they expected from Missouri should arrive, they said they should march against Joseph and the city of Nauvoo, capture him and destroy the city. They expected about fifteen hundred or two thousand men from Missouri to help them.

Joseph was well informed respecting the movements of the mob, and he counselled the brethren to keep cool and prepare their arms for the defense of the city. He had guards posted on all the roads leading out of the city, and, within the city, he had other guards stationed in the streets and on the river bank. This he did in his capacity as Lieutenant-General of the Nauvoo Legion. He also issued orders to have all the powder and lead in the city secured, and that all the arms should be brought into use, and those which were not used by their owners be put into the hands of those who could use them. Under the circumstances which then existed, these preparations were necessary, for the mob were threatening to march upon the city, and they could only be kept from doing so by the knowledge that the Saints were prepared to give them a warm reception. Joseph, in company with several officers of the Legion, visited the prairie east of Nauvoo and arranged his plans for the defense of the city, and selected the most suitable points at which to meet the mob. He also made arrangements to secure provisions for the city, giving his agent instructions to pledge his farms for that purpose. On the 18th of June, he proclaimed the city of Nauvoo under martial law, and issued the following proclamation:

"To the Marshal of the City of Nauvoo,—

From the newspapers around us, and the current reports as brought in from the surrounding country, I have good reason to fear that a mob is organizing to come upon this city, and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as Mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city, within the limits of its corporation, under martial law. The officers, therefore, of the Nauvoo Legion, the police, as we'll as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, Mayor."

When a city is under martial law, military authority becomes the ruling power; and the people cannot go out, neither can others come in without permission from the military commander. It is a strict, and in the hands of some men, a severe law; but in Nauvoo it was not severe on the Saints; it was a protection to them, as it gave the power to maintain a more complete control and to prevent the coming in and going out of enemies.

Two days previous to the proclamation of martial law, a public meeting was held at which a number of delegates were appointed to go to the different precincts throughout the County to lay a true statement of the condition of affairs at Nauvoo before the people, and to correct the many false reports which had been put in circulation. Joseph, on the same day, in his capacity as Mayor, issued a proclamation, in which he explained, at length, the causes which had led to the *Expositor* being declared a nuisance and destroyed. He also wrote to Governor Ford, and sent his letter by the hands of Edward Hunter, Philip B. Lewis and John Bills as messengers. In this letter, he expressed his desire that the Governor would come to Nauvoo in person, with his staff, and investigate the whole difficulty without delay. This he thought would be the best method of restoring peace to the country. With the letter, he sent an affidavit concerning the intentions of the mob.

All this evidence had, however, but little weight with Governor Ford. He lacked the firmness, decision of character and the sense of justice necessary to maintain order and to enforce the right. He became the tool of the mob, and they managed him, without informing him of all their plans, to suit their purposes. On the 21st of June, he came to Carthage, one of the places where the mob had full sway, and sent an express into Nauvoo to the mayor and city council, requesting them to send out to him one or more well-informed, discreet persons, who could lay before him the city council's version of the difficulty. Elders John Taylor, Willard Richards and Dr. John M. Bernhisel were selected to go. Brothers Taylor and Bernhisel did go, taking with them a number of affidavits, which set forth in great plainness the acts of the mob, and Brother Richards remained to prepare additional documents. The next day, these documents were sent by the hand of Lucien Woodworth, who went in the stead of Dr. Richards. Joseph wrote another long letter to Governor Ford, and sent by him, in which he made many explanations, and repeated his request for the governor to come to Nauvoo. If he would come there the mayor and city council could lay the whole matter before him in its true colors and sustain their statements by an abundance of testimony. But if they had to go to Carthage to do this, they would expose themselves to the power of a mob, filled with fury and a desire to shed blood, a part of whom had already fired several times upon the Saints.

(To be Continued.)

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JANUARY 15, 1880.

### EDITORIAL THOUGHTS.



OUR Elders who went on missions to the East Indies learned that the best method of converting the Hindoos was to make them presents. The sectarian preachers who had gone there as missionaries had success in persuading the natives to join their churches in proportion to the gifts they had to give them. In fact, they would follow any preacher and join any church if they were paid for doing so.

This remark may not apply to all the people, for doubtless there are many sincere souls there as well as in other lands; but it applies to very many. In illustration of this trait of character many instances are related. The following story is a good one of the kind:

An Episcopal minister, by the name of Waterman, having ample means of his own, made up his mind to go to the East Indies and enter upon the business of converting the Hindoos. He married on the day of sailing from the United States, and he and his wife landed at Bombay. He selected his field of labor in the Ferruckjolee district, and on the Ganges river. After a tiresome journey he and his wife reached their place of destination.

"No missionary had ever before penetrated the Ferruckjolee district, and Mr. Waterman was kindly received by the natives. He fitted up one of the rooms of his beautiful vine-clad *nautch* as a chapel, and converted his veranda into a school room.

"At first the young Hindoos failed to take much interest in the school, but when Mrs. Waterman, taking a hint from the Sunday schools of her native land, offered clothes, candy, and stereoscopic views of the Holy Land as attractions, a sudden desire for instruction was manifested.

"There was an old woman who gained her livelihood as a *rig-veda*, or washerwoman, who one day brought to Mrs. Waterman three slender, small boys of the apparent age of from ten to twelve, and offered them as scholars. She said they were her own sons, and she was very anxious that they should receive instruction. Mrs. Waterman accordingly clothed them, furnished them with school books, and warmly welcomed them as pupils. They were bright little boys and she soon became very much attached to them. At the end of about a week, however, they failed to appear, and their venerable mother, overwhelmed with grief, informed Mrs. Waterman that they had been gathered in by a tiger who infested the neighboring jungle, and regarded the children of the town as a crop raised for his special benefit.

"The good missionaries deeply sympathized with the bereaved woman, but were delighted to learn that she had three other boys whom she desired to have Christianized. The boys were produced, and were duly clothed, booked and candied. Mr. Waterman attempted to remark to his wife on the curious fact, that these three boys were apparently of the same age

as the other three, but his wife told him that men ought not to talk about what they know nothing of, and, besides that, he ought to consider the climate.

"The second set of boys lasted longer than their predecessors—long enough, in fact, to lose their books and tear their clothing to such an extent that required a new issue of shirts and trousers. At the end of about three weeks, however, they vanished, and their poor mother, nearly crazed with sorrow, informed Mrs. Waterman that they had been eaten by a crocodile while they were bathing in the Ganges. This was a heavy blow to the missionary's wife, and nothing sustained her under it except the offer of the poor *rig-veda* to bring all her remaining children to the school.

"The next day the remaining children, consisting of six more boys, all of about the same age as the previous ones, were brought to the school. Mr. Waterman was anxious to have an explanation from the washerwoman concerning the age of the children, but his wife convinced him that it would be indelicate. She reminded him that he had only been married about three months, and that he was entirely ignorant of the manners and customs of the Hindoos. 'We are not here,' she added, 'to pry into private affairs. The dear, good old woman appears to have been a little reckless in children, but she is a poor, benighted pagan, and we ought not to judge her.'

"Two weeks later the last half-dozen little Hindoos disappeared. Their mother shortly after made her appearance at the missionaries' *nautch*, with her garments rent and ashes heaped on her head. Her last remaining boys had been drowned in the Ganges, and she was now ready to die. She had, it is true, a few girls, but she rather imagined that the good missionaries had no use for girls in their school. Mrs. Waterman was about to tell her to send her girls to the school, when Mr. Waterman sternly asked their age. Like the boys, the girls, who were eleven in number, were all between ten and twelve years of age. At this point the missionary's credulity failed. He said that twins were possible, and that he would not go so far as to deny the possibility of triplets, but that any self-respecting pagan could be the mother of twenty-three children in two consecutive years he utterly refused to believe. Accordingly, he declined the eleven girls with thanks, and dismissed the weeping washerwoman with much coldness.

"With the aid of the British resident, it was subsequently ascertained that the wicked old woman had never owned any personal children, but that she had hired local children to attend the school and bring her the clothes and books with which the missionaries supplied them. Of course, the Chokeebadnuggar mission came to a sudden end. Mr. Waterman and his wife have abandoned the Indian mission field for the present, but it is thought they will soon make another attempt in the Chinese field."

SPIDERS.—There are in Ceylon, spiders with legs which would span an ordinary-sized breakfast-plate; and it seems to be now pretty well ascertained that these creatures seize small birds and feast upon their blood. There are also such spiders known in Australia and Hindostan. Their webs are strong enough to entangle and hold the small birds; and one species weaves threads, or rather cords, athwart the pathways, which once actually lifted Sir Emerson Tennent's hat off his head in riding. Small house-lizards are sometimes seized and devoured by these spiders.



# Scripture Stories.

BY BETH.

## THE FINDING OF MOSES.

IF we could obtain access to a complete history of the dealings of God with the children of men, we would find that in every age those who have had faith in God have had power to draw down upon themselves His blessings. Not that others have been uncared for by Him, for He "causeth the rain to descend upon the just and the unjust," but those who have covenanted with Him to serve Him have been especially cared for by Him. However distasteful this truth may be to the multitude, of whom it may be said, "God is not in all their thoughts," we find that Abraham was chosen by God, and we may be sure for good reasons, as the great patriarch, and the



Lord declared to him "in thee and in thy seed shall all the nations of the earth be blessed." This was to him the patent of the highest title of nobility that could be conferred upon man. And when the Lord promised, he believed, as he did when the promise was made that "his seed should be as numerous as the stars for multitude." The chronicle tells us that Abraham "believed in the Lord; and he counted it to him for righteousness."

Bearing these things in mind, it is particularly interesting and encouraging to us to notice the finding of Moses, which we see here represented in such a pleasing manner. We see the helpless babe, in the ark of bulrushes, who has been discovered by the royal daughter of Pharaoh, the Egyptian king. The babe is a child of promise, whom the Lord has designed to save, and the simple methods of bringing this about are exceedingly romantic, but very natural. The mother was a daughter of Levi, that is, she belonged to that tribe. She wished to save the babe from destruction. The children of Israel were at that time in a condition of the cruellest

bondage. The Egyptians, who had been saved from famine and destruction by Joseph, had become jealous of the descendants of Jacob. The cruel king, who held the title of Pharaoh, and who knew not Joseph, had endeavored to persuade the midwives to destroy the male children of Israel as soon as they were born, which they could have done. To the everlasting honor of these midwives, we are told that they would not do this. We are told the reason: "The midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive."

But still the cruel policy of the king had to be carried out. He decreed that "every son that is born ye shall cast into the river, and every daughter ye shall save alive." No wonder the mother of this babe was anxious about her loved one, and we cannot but admire the skill by which his preservation was accomplished, although we cannot but see the hand of the Lord in his deliverance.

Who would have thought it! This little babe that was so feeble, and at the mercy of the elements—this lowly child was destined to become the savior of his people, the law-giver of Israel!

The babe had been cared for with a mother's fondest affection. An ark of bulrushes had been prepared for its reception, and it had been placed in the flags by the river's brink. There stood the sister of the child, watching "afar off to wit what would be done to him." What a moment of anxiety this was, those only who know a mother's love can feel.

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." We know the sequel. It is a far prettier story than any work of fiction. By and by, the child grew, and the nurse (his own mother) "brought him unto Pharaoh's daughter, and he became her son." She called his name Moses; and she said why she so called him: "Because I drew him out of the water."

If we would know more about this history the 7th chapter of the Acts of the Apostles will supply it, as well as the doings of Moses as recorded by the prophets. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."

When we reflect upon the condition of the earth in these days we can see how great was the wisdom manifested by the Lord in giving an opportunity to Moses to become thus learned in the court of the Pharaohs. We read that the wife of Pharaoh, whose name was Batia, was initiated into all the higher mysteries of the Egyptians, and that she imparted that knowledge to the adopted son of her daughter Thermuthis. Notwithstanding all this, we are told that Moses proved faithful to the truth, and refused to be called the son of Pharaoh's daughter.

A MAGPIE'S AMUSEMENT.—There is a story told of a tame magpie which was seen busily employed in a garden gathering pebbles, and, with much solemnity and a studied air, dropping them into a hole about eighteen inches deep, made to receive a post. After dropping each stone, it cried "Curraek!" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.



## BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

*(Continued.)*

GAINING the favor of the king, the priests of Noah were made teachers over the Lamanites. Educated in the language of Nephi, they began to teach it among the Lamanites. They taught the people nothing of the religion of their fathers, or of the law of Moses, but instructed them how to keep their record, and write one to another. All this time, Laman, the king of the Lamanites, ruled over a numerous people, inhabiting several provinces, governed by subordinate kings and rulers. Having no written standard, the language of the Lamanites had become, like their manners and customs, rude and barbarous. The advent of the priests of Noah among them was the commencement of a new era—the introduction of a higher civilization. As a result, they increased in wealth, and trade and commerce extended among them; they became cunning and wise, and therefore great and powerful, but were addicted to robbery and plunder, except among themselves. Amulon began to persecute Alma and his people, and caused that his children should persecute their children. Amulon knew that Alma had been one of the priests of Noah, and had believed the words of Abinadi, and was therefore wroth with him, and put taskmasters over him and his people. So great were their afflictions, that they began to cry mightily to God. Amulon commanded them to stop their cries, and put guards over them, with orders to put to death any that should be found calling upon God. But the Lord comforted and strengthened them in their afflictions, so that their burdens were easily borne. The time of their deliverance finally came, for one day the Lord promised them that He would deliver them from bondage on the morrow. He directed Alma what course to pursue, and to act as their leader. The following night was occupied in getting their flocks and provisions together, and preparing for their journey. In the morning, when their Lamanite guards and taskmasters were in a profound sleep, they set out on their journey into the wilderness. After travelling all day they pitched their tents in a valley which they named Alma. The Lord warned Alma to hasten out of the country, for the Lamanites were in pursuit, but said He would stop them in the valley where Alma was then camped. Alma and his company traveled twelve days, and arrived in Zarahemla. This, with the eight days occupied in travelling from the waters of Mormon to the land of Helem, makes twenty days travel from the waters of Mormon to Zarahemla. With flocks and herds, women and children, they did not probably average over twenty miles a day. If this conjecture is approximately correct, the distance was about 400 miles. With the arrival of Alma and his people in Zarahemla, closes the attempt made by Zeniff and his company to re-colonize the land of Nephi. It was productive of much suffering and loss of life, and, in the end, unsuccessful. Probably this effort occupied about fifty years. Alma and his people were received with joy by King Mosiah and the people of Zarahemla. The descendants of Nephi and those who followed his teachings were not near as numerous as the people of Zarahemla. At the time of the union of the two peoples under the first Mosiah, and when all who claimed the name of Nephites were united, as was now the case in the land of Zarahemla, they were not half so numerous as the Lamanites. Why there should have been at this time so great a difference in the numbers of the two peoples who inhabited South America, seems difficult to determine, and especially why that

difference should have been in favor of barbarism. The reason may have been the large numbers who apostatized from the Nephites, and went over to the Lamanites.

The people of Nephi and the people of Zarahemla were gathered together in two bodies, and Mosiah caused to be read to them the record of Zeniff and his people, from the time they left Zarahemla until their return, and also the account of Alma and his brethren. These narratives led the people to reflect much on the wonderful providences of God, and they had much cause for both sorrow and rejoicing.

The children of Amulon and his fellow priests, who, with their mothers were deserted at the time King Noah and his people were attacked by the Lamanites, were displeased at the conduct of their fathers, and would not be called by their name. They chose to be numbered with the Nephites, and had, probably, accompanied Alma to Zarahemla. At this period of Nephite history, all the people of South America who believed in a divinely inspired priesthood, were gathered into the land of Zarahemla under Mosiah, one of the royal line of Nephite kings, of direct descent from Nephi. This now united people were ever after called Nephites. Those who were cursed with a dark skin, who had no faith in inspired records, or in prophets, and who indulged in bitter hatred towards the Nephites were called Lamanites. With the sanction of the king, Alma traveled and preached the gospel in the land of Zarahemla, established several branches of the church, and appointed priests and teachers over them. There were many of the rising generation [who were too young to understand the teachings of King Benjamin, and they did not believe the traditions of their fathers, or the doctrines of the gospel. They ever remained a separate people in their religious faith. They laid the foundation of the first religious schism among the Nephites, and it was very destructive in its results. During the reign of Mosiah they were in the minority, but, owing to dissensions in the church, they afterwards became quite numerous. Those who would not forsake their evil practices were cut off from the church by Alma. In time, the dissenters and apostates began to persecute the church, and the case was laid before King Mosiah. He promulgated a law that persecutions should everywhere cease, that there should be equality among all men, and that all should labor with their hands for their support. There was again peace and prosperity; the people increased rapidly, and extended their settlements in every direction over the country. They built many cities and villages, and became numerous and wealthy. About this time another circumstance of a religious nature occurred which had a great influence on the then future of the Nephites. Four of the sons of Mosiah, Ammon, Aaron, Omner, and Himni were numbered among the unbelievers, and Alma, the son of Alma, who presided over the church, was a very wicked and idolatrous man. The latter especially had a great influence in retarding the prosperity of the church, for he and the sons of Mosiah went about secretly, doing all they could to destroy it. While engaged in this wicked labor, an angel of the Lord appeared to them with great manifestations of power, and reproved and instructed them. This resulted in their conversion and reformation, and they engaged with as much zeal and energy in preaching the gospel, as they had before manifested in opposing it. They traveled among all the people of Zarahemla, striving to repair the injuries they had done. They taught and published the things they had seen and heard, and were instrumental in bringing many to a knowledge of the truth. After these labors, the sons of Mosiah took a few others with them and



returned to their father. They asked of him the privilege of going up to the land of Nephi, and preaching to their brethren, the Lamanites. After pleading many days with their father, having enquired of the Lord concerning the matter, he gave his consent, and they started for the land of Nephi.

(To be Continued.)

## Correspondence.

### "FIRST MISSION" APPRECIATED—VISIT FROM THE QUEEN—PROPOSITION FOR A CHARITABLE WORK.

LAIE, OAHU, SANDWICH ISLANDS,  
December 4, 1879.

Editor *Juvenile Instructor*.

DEAR BROTHER:—Six nicely bound little books, "My First Mission," reached our home at Laie, a few nights ago, late in the evening, from your office, I have no doubt. My wife and I secured ourselves from the merciless attack of a host of mosquitos within the mosquito netting, and perused that priceless gem from the first to the last page, inclusive, before closing our eyes for rest, the interest and inspiration increasing as we advanced. Our feelings and attachment for "My First Mission" reached a higher point of interest, perhaps, on account of being at present so closely identified with the field of labor in which the events recorded therein transpired. I testify that "My First Mission," of the "Faith-Promoting Series," has inspired in me an increased portion of faith, and it cannot be too highly recommended to and introduced among the children of the Latter-day Saints.

To-day Her Majesty, Queen Kapiolani, paid us a visit at Laie, and dined with us at our residence. Before she left, we presented Her Majesty with one of the "Faith Promoting Series," which she received, expressing great thanks, which became more intensified when we told her it was the *moovlelo* of the life and labors of Elder George Q. Cannon, during his mission to the Sandwich Islands. The queen remarked that she had heard of Mr. Cannon, and regretted very much that she could not read the book, but said she would get the king to read it and interpret to her. She only remained about two hours with us, but remarked to the foreigner, at whose residence she stopped for the night, at Havula, an adjoining land, when invited by him to call again, that she was booked for Laie, when she again made the tour of Oahu, for nowhere in all her visits was she so well treated as at Laie. "There is something very remarkable," said the queen, while at Havula, "about the 'Mormon' Elders. When I visit Laie they are very kind and sociable, and then, when I go there again, I find that those I formerly met have gone, and those who are strange to me take their place, but yet they are all the same, kind and pleasant, and the same spirit prevails."

We gave the queen quite a pleasant little reception, having received a small note from Her Majesty, informing us of her intended call at Laie, by arranging in two lines, the Elders, Priests, Teachers, Deacons, Relief Society, Queen's Society (the latter organized by the queen herself for charitable purposes), Young Men's and Young Women's Improvement Societies, Sunday school and day school children, including citizens. Two bands discoursed music, the best they were able to make with a limited supply of instruments, while the two lines marched from the lower gate through the downy pasture, as the queen advanced between the two lines, meeting us at the gate of the fence surrounding our residence.

I desire to lay before you and those connected with you in the Sunday school interest what seems to me to be a very important matter connected with the welfare of the children of the Saints in this mission. We are making efforts to increase the interest

of the Sabbath school cause throughout the mission, but our efforts are retarded very much for the want of some of our Church books published in the Hawaiian language. We have the Book of Mormon which you translated, but there are very few of those among the natives outside of Laie. The Catechism for Children would be an excellent work to introduce into our schools, if translated into the native language. One of the Elders here is now, at times, working at the translation. Would not the children of the Sabbath schools in Zion subscribe five or ten cents each and have the catechism published at your office, in the Hawaiian language, and thus place before the children of these islands ideas and principles connected with our holy religion.

Should you entertain this proposition favorably we will push the translation forward as rapidly as possible, and send you the manuscript for correction and publication.

I have a class at our Sunday school here in the Book of Mormon, which I have lately commenced, composed of elderly persons, numbering twenty-five.

Praying for your success in the Sunday school cause and the final triumph of Zion, I remain most respectfully,

H. H. CLUFF.

### MISSIONARY WORK IN NORTH CAROLINA—FUTILE EFFORTS TO OPPOSE THE ELDERS.

TOMS' CREEK, SURRY Co., N. C.,  
December 30th, 1879.

Elder George C. Lambert,

DEAR BROTHER:—It affords me pleasure to communicate with you, according to promise. Since last we met, I have traveled much, and have had an experience that is of great worth to myself, and I trust will be of value to others.

After arriving at my field of labor, in North Carolina, I traveled with Elder Beck, and on the first of August we left the branch of the Church which we had organized in Surry Co., and started in a south-west direction, along the foot of the Blue Ridge Mountains. It seemed to us rather a curious undertaking, but we well knew that if we had no other friends, we should not be forgotten by Him who reigns above. Thus we worked our way through, holding meetings with varying success, until we had traveled about one hundred and thirty miles, when we unexpectedly found Brother Lindsay and family, in McDowell County, whose kind hospitality I trust we will never forget. In this neighbourhood we held several meetings, and then returned to Surry, where we arrived, feeling well, realizing that we had made an opening for the spread of the truth.

Since Brother Beck's release, I have traveled with Elder Spence, who has the spirit of his calling at heart, and, although we were both young, by the help of the Lord I trust we are doing some good.

On the first of November we started on another trip to McDowell. We did not hold any meetings on the way, because revivals were raging so. Still wherever we go, we make some friends.

On our arrival in Burk Co., we stopped with Mr. Parks, whose acquaintance Brother Beck and I had made. He took us to a Baptist meeting, where we were the object of much curiosity, as is generally the case with "Mormon" Elders; although they did not know who we were, still there seemed to be something about us that excited their curiosity. Mr. Parks spoke to the authorities of the church about getting the house for us to preach in. They held a long council over the matter, but when the people learned who we were their curiosity was still more excited, and they were very anxious to hear us preach. The meeting was in a perfect uproar, and continued so for an hour and a half after the appointed time for commencing, and the more the leaders attempted to prevent us from speaking, the more the congregation wanted to hear us.

Finding they could not smooth the matter over, they decided that we could not have the house, and commenced their meeting. We were invited to the front, and during the service, the

minister, we thought, used every exertion to convert us, but we were "Valley-tun," and his eloquence fell upon our ears with but little effect.

At the close of the meeting, Mr. Parks offered his house for us to preach in, which was just what we wanted. We held a meeting there in the evening, and the people seemed to come from all directions, filling the house and yard, the greater portion of whom had never before seen a "Mormon." The spirit of the Lord was with us and we had an excellent meeting. After it was over, quite a number stayed. They asked many questions, and appeared much pleased with our doctrines.

We next went to Brother Lindsay's where we made our appointment. Here a Methodist preacher tried his utmost to prevent the people from hearing us, but it ended in our having a better attendance than we had ever before in the same place.

And thus we are able to look with pleasure at the unfruitful efforts of our enemies to hinder the progress of God's work, for when we returned to Brother Parks, we held more meetings, and he, with his wife, and another man and his wife demanded baptism, and a great many more seem to be strong believers.

On our return to Lindsay's we baptized a young man, and prospects for more are promising. We started back for Surry, where we arrived Christmas eve, and found Elder Taylor and the Saints feeling well. Four have been baptized in Surry since I have been here and we expect to baptize quite a number shortly. One family emigrated during our absence and more expect to in the spring, while others are anxiously awaiting their deliverance from Babylon. The outlook is certainly encouraging.

That heaven's richest blessings may rest upon you and all in Zion, is the prayer of your humble brother in the gospel of Christ,  
J. H. MOYLE.

#### PROSPECTS IN THE GERMAN MISSION, DISTRESS AMONG THE POOR.

**ELDER ABRAM H. CANNON**, writing from Ludwigs-hafen, Switzerland, December 24th, 1879, says:

"There is a great amount of labor to be done amongst the German people in this land. In this little place, which has not been open to our Elders but a short time, there are 97 members of the Church, and 16 more persons waiting for the Rhine river to open, so that they can be baptized. I am confident that before very long, our Elders will be permitted to preach in all parts of this land, and then there will be thousands upon thousands who will accept the gospel.

"It is only within the last week or two that the Saints have had singing in their meetings here, for fear of gathering a crowd, and thus bringing the police down on them.

"In Berlin, a person can talk to an assembly as much as he likes if he will remain sitting, but the moment he arises and starts to preach, he is arrested. There is so much fear of socialism—and well there need be—that every assembly is watched, and any very large gathering is not permitted. We have to be very quiet just at present, in trying to obtain converts, and in teaching the principles of the gospel.

"There is a great amount of suffering among the poorer classes here, as well as in England, and what many of them will do for bread until another harvest, I do not know. The Elders are always received very kindly by the Saints, wherever they go, and their wants supplied, as far as the limited means of the people will admit."

#### PROGRESS IN THE VIRGINIA MISSION.

**ELDER M. F. COWLEY**, writing from Burk's Garden, Tazewell Co., Va., December 31st, 1879, says:

"I have been laboring in this part of the Virginia Conference with moderate success. Baptisms have been frequent, and a number have emigrated, with prospects for more in the spring. Prospects in the mission, so far as I know, are generally

encouraging. We have received some opposition from hireling priests; but it is all right. 'The more they kick the mustard tree, the more they scatter the seeds.' Let them kick.

"The weather here has been remarkably warm for this season; frequent rains, causing high water and muddy roads. We expect a visit from Prest. John Morgan before long. He is visiting the branches of the Mission in the south, and will be heartily welcomed by the Saints and friends in this locality."

#### THE LAWS OF THE NEPHITES.

BY G. R.

##### THE NEPHITES UNDER THE KINGS.

**T**HE first portion of the history of the Nephites, when they were governed by kings, covers almost exactly one half of their national existence, or from the time of the landing of the colony on the coast of Chili to 509 years after the departure of Lehi from Jerusalem. Of the laws by which the people were governed during this period, which however we are told "were exceeding strict" (page 153), ("we have few details, for the reason that the plates from which the greater portion of the Book of Mormon which relates to this period was taken contain the records of their prophets rather than the annals of their kings. With regard to these kings, they of whose lives we have any particulars (viz: Nephi, the first king, and Mosiah I., Benjamin and Mosiah II., the three last) were eminently virtuous, just and merciful men, who reigned as all monarchs should, but few do—with an eye single to the good of their subjects. Of their kings in general the prophet Jarom incidentally remarks, about 400 years before Christ, "Our kings and our leaders were mighty men in the faith of the Lord: and they taught the people the ways of the Lord" (p. 153); indeed, we recollect no intimation, in any part of the sacred record, of tyranny on the part of those who reigned over the main body of the nation: the government may, we think, be justly considered to approximate nearest to a limited monarchy, in which, as in ancient Israel, the prophet often exercised more power than the king. Though this be true of the central government, it unfortunately cannot be so stated of the colony who returned to the land of Nephi in the days of King Benjamin; that people suffered beyond description from the tyranny and wickedness, and the consequences resulting therefrom, of their second king, Noah, the murderer of the servants of the true and living God.

Of the life and character of the first king of the Nephites, the father of his people, Nephi, the son of Lehi, we need say nothing here. History affords no better model of the true prince. So thought his people, and they, to retain in remembrance his name, and to perpetuate the recollection of his virtues, called his successors, second Nephi, third Nephi, etc., no matter what their original name might have been (p. 129). Thus, with this people every king was a Nephi, as in ancient Egypt every ruler was a Pharaoh, and in Rome every Emperor, for a long period, was a Caesar.

The right of choosing his successor appears to have been vested in the reigning sovereign. When Nephi became old, and saw that he must soon die, "he anointed a man to be a king and a ruler over his people" (p. 129). King Benjamin chose his son Mosiah to reign in his stead, and then gathered the people to receive his last charge and ratify his selection. Mosiah gave the people yet

\*—The pages all refer to the Book of Mormon, last edition, divided into verses.



greater liberty, and instead of nominating his successor directed them to make their own choice. The people highly appreciated this act of grace on the part of their beloved king, and selected Aaron his son. We are not informed, by the sacred historian, why the people made choice of Aaron, in preference to Ammon, whose name always occupies the first place when the sons of Mosiah are mentioned, and consequently may be supposed to be the eldest of the family. Aaron, whose heart was set upon the salvation of the Lamanites, declined the kingly authority, when Mosiah very wisely advised his subjects not to select another to fill the throne, lest it give rise, in the future, to bloodshed and contention, but to elect judges to be their rulers, instead of kings, which proposition they accepted with great joy.

With regard to the Nephite laws in the days of the kings and the manner of their execution, we can learn most from the parting addresses of Kings Benjamin and Mosiah II. to their subjects. We are frequently told by the sacred writers, from Nephi, the founder, to Nephi, the disciple, that the people observed the law of Moses (p. 109, 135, 153, 162, 192, 193, 320, 327, 336 and elsewhere), modified, we judge, in some of its details to suit the altered circumstances of the Nephites from those of their brethren in the land of Palestine. As an instance we draw attention to the fact that, as there were none of the tribe of Levi in the colony that accompanied Lehi from Judea, the priestly office must necessarily have been filled and the required sacrifices and burned offerings offered (p. 162) by some of the members of the tribes who were with them. Nephi (doubtless by the direction of the Lord) appointed his brothers Jacob and Joseph to be the priests for the people, they being of the tribe of Manasseh, and the care of the sacred records remained with the descendants of the first named for several generations. The members of the various orders of the priesthood when not actually engaged in the work of the ministry, in the duties of the temple, or the service of the sanctuary were required to labor for their own support, that they might not prove burdensome to the people (p. 202, 223, 235, 236, etc.). A merciful provision was, however, made for the sustenance of members of the priesthood in cases of sickness or when in much want (p. 223).

Though the laws were strict, they were mercifully and equitably administered, which gave much greater stability to the government and respect for the law than if they had been loosely adjudged, and with partiality towards classes or persons. It has been wisely observed that it is not the severity of the law but the sureness of the punishment that deters the evil doer, and in this respect the Nephite nation had cause for thankfulness. All men were alike before the law; there were no privileged classes as in Rome, or in feudal Europe in later years. Mosiah says, "whosoever has committed iniquity, him have I punished according to the law which has been given to us by our fathers" (p. 200).

From the charge of King Benjamin to his son Mosiah we learn that slavery was forbidden (p. 161). All the inhabitants of the continent being of the house of Israel, they could not observe the law of Moses and enslave their brethren.

Murder, robbery, theft, adultery and other sexual abominations were punished by the law (p. 164), as also was lying or bearing false witness.

Mormon states that in King Benjamin's days the false Christs, etc., were "punished according to their crimes" (p. 159); but we are not informed if those crimes consisted in false personation, etc., or in fomenting, aiding and abetting treason and rebellion, as was almost universally the habit of those who apostatized from the gospel and sought to establish false relig-

ions in its place. King Benjamin also states that he had not permitted the people to be confined in dungeons (p. 164); but we are uncertain whether to infer from this remark that the king intended his hearers to understand that he had not done this, as so many tyrants do, without cause and without trial, or that some other more effectual means had been found of punishing those transgressors not deemed worthy of death. We incline to the former opinion.

When the Nephite kingdom was first established the people were so few that they could not possibly sustain the expenses incidental to royalty. Thus it became the rule for the kings to sustain themselves. This unique, though most excellent custom continued as long as the monarchy lasted, even when the nation had grown rich and numerous. King Benjamin reminds his subjects that he had labored with his own hands that they might not be "laden with taxes" (p. 164). Of Mosiah, his successor, it is written (p. 232) that "he had not exacted riches" of the people and that "he had granted unto his people that they should be delivered from all manner of bondage."

We must not forget that, in connection with the civil law, the law of the gospel was almost unceasingly proclaimed during the whole period of the monarchy. Various false Christs and false prophets had arisen at different times, but the power of the priesthood had remained, ministering in holy things, rebuking iniquity and aiding in the suppression of vice. The kings of the Nephites, as we before observed, were, as a rule, men of God, holding the priesthood, and were often prophets and seers as well as temporal rulers. To this happy circumstance we must attribute greatly the peace and good order that so generally prevailed, the respect for the law that was so widespread, the large amount of liberty accorded to the people and the few abuses they made of that freedom. To use the idea of the prophet Joseph Smith, for long years, they were taught correct principles, and they (to a great extent) governed themselves.

In the course of the centuries, as the people increased and spread far and wide over the land, they appear to have introduced local customs to suit their differing circumstances, or in some cases their whims and notions. Thus, until King Mosiah II. established uniformity by law, nearly every generation and each section of the country had its own moneys, weights, measures, etc., which were altered from time to time according to the minds and circumstances of the people (p. 265). This custom naturally caused confusion, annoyance and distrust, and to obviate these, and possibly greater evils, Mosiah consented to "newly arrange the affairs of this people" (p. 229); and, if we may so express it, to codify the law. This code became the constitution of the nation under the rule of the judges, which limited the powers of the officials and guaranteed the rights of the people. This compilation was "acknowledged by the people" (p. 233), whereupon the historian remarks, "therefore they were obliged to abide by the laws which he had made" (p. 233, 234). And from that time they became supreme throughout the nation. It is stated in another place that this change was made by the direct command of Jehovah.

KEEP pushing! 'tis wiser than sitting aside,  
And signing and watching and waiting the tide.  
In life's earnest battle they only prevail,  
Who daily march onward and never say fail.

A contented mind is a continual feast.

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